CAN A CHRISTIAN EVER BE LOST?

OR

THE ETERNAL SECURITY OF THE TRUE BELIEVER

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This book has not been written for the comfort of those who have never repented of their sins and obtained Salvation through faith in the Lord Jesus Christ, nor is it intended for the assurance of mere professors of religion whose needs are that they be awakened to their lost and unsaved condition, and "be Born Again" or "never see the Kingdom of God." (John 3:3). Then, due to many different causes among which are what are called the "New Evangelicalism," the "New Morality," and the "New Movement of the Holy Ghost," together with the high percentage of emotional campaign decisions which are not real, there are many who can tell of a time when they "came out for Christ" or "made their decision" whose lives showed no lasting change. The saving nature of a living faith results in discipleship and godly living. When there is not the least evidence of these it is unlikely that the New Birth has taken place. This book is not written for such doubtful professors. The assuring teaching of the Eternal security of the true believer might only hinder their real awakening. While there is a sense in which it is the Lord alone Who knows the reality of a profession, the one who professes is commanded to show his reality by his life. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And Let every one that nameth the Name of Christ depart from iniquity." (2 Tim. 2:19). However the feeblest true believer will have some desire to walk in fellowship with the Lord, and based upon Heb. 13:5 are these comforting lines by G. Keith,

> "The soul that on Jesus hath leaned for repose,
> I will not—I will not desert to its foes;
> That soul—though all hell should endeavour to shake—
> I'll never—no, never—no, never forsake!"

The answer then to the question "Can a Christian ever be lost?" is" No!"

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We shall proceed to show—

1. That the falling-away-from-Salvation idea shows ignorance of great Bible Truths;

2. That Scripture has to be mis-used to make this evil teaching seem right; and

3. That there is overwhelming Bible evidence that the Salvation of the soul is a Divine and Everlasting Work.

We shall require to give full weight to the clear statement through Paul in 2 Tim. 1:10 "But is now made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the Gospel:"

This is a key verse which rules out many of the passages misused by evil teachers, for it limits our field to the New Testament. The passage means, "Making visible by the Gospel what was before hidden in God's purpose."

Therefore we must not allow Old Testament statements or persons to affect our judgment on this subject. The verse shows plainly that life and immortality were not brought to light in the times before the Gospel came.

SECTION ONE.

The Falling-Away-From-Salvation Idea Shows Ignorance Of Great Bible Truths

1. It is a form of Salvation by works for even though it be received by grace through faith, it can be kept only by attainment to some standard. In this there is failure to see the distinction between **OBTAINMENT and ATTAINMENT.** Salvation being by grace alone and not by works of righteousness that we have done (Eph. 2:8-9; Titus 3:5) it is not something the sinner has to attain to, but something he obtains as a gift by the grace of God. Grace cannot demand the least human merit or attainment, or it would cease to be grace. What has been bestowed by grace has been bestowed unconditionally, and can never be righteously withdrawn from the receiver.

2. It is the result of failing to see the distinction between **Grace and Works.** Think of a nervous boy afraid to cross over a narrow plank to get to the other side of a raging torrent. A man offers to carry him over on condition that he does not kick or struggle. **The boy promises,** but half way over he loses his self-control and kicks and struggles.

   The man brings him back and puts him down, and has acted justly in so doing. That illustrates salvation by works, or the deeds of the Law. The boy expresses his regret. The man pities him and this time **the man promises** that if the boy will commit himself to him, he will carry him right over in spite of any failure on the part of the boy. The boy takes him at his word. Half way across, again he loses self-control, but the man dare not go back to put him down as he deserves, because he promised unconditionally to carry the boy right over regardless. If he puts the boy down he will lose his character. So because of his pity and gracious promise he carries the boy right over. That is what Salvation by Grace is like, and we see the very thing illustrated by the Saviour's parable of the lost sheep in Luke 15:5-6. For He tells how the shepherd finds the sheep, unconditionally layeth it on his shoulders rejoicing, and taketh

it home (to his home, not the fold). So, he not only finds the lost sheep, HE SAVES IT ALL THE WAY HOME. That is what Grace does!

3. Often the "Falling-away" idea is caused by not knowing the difference between SALVATION and SERVICE. When a sinner has repented and been saved by grace through faith in the Lord Jesus Christ, he has Salvation. This is never called daily, weekly, or even yearly Salvation, it is referred to in Scripture as "ETERNAL SALVATION." If he could receive it one day and lose it another it might be called DAILY SALVATION, but could never be ETERNAL or EVERLASTING SALVATION. (Heb. 5:9). The Salvation of the soul (Heb. 10:39) is a work of God not of man. (Jonah 2:10; Psa. 3:8; 2 Tim. 1:8-9). It is Divine, free, full, perfect and everlasting (John 6:39-40). The moment a sinner is SAVED he becomes a servant of the Lord. The degree of faithfulness in obeying his Master does not affect his Eternal security, but it will determine what reward he will receive at the coming of the Lord (Rev. 22:12). At the very best, the service rendered to Christ will not be worthy of Him. He said, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do," (Luke 17:10). Some Christians will fail so seriously in their lives that though their soul's salvation holds good, they will have no approval from their Master, and no reward. (1 Cor. 3:15). The Christian does not do service to obtain salvation (Eph. 2:8-9) but because he has obtained it by the sovereign grace of God (Eph. 2:10).

4. Also, behind the "Falling-away" idea there is often a lack of Bible teaching concerning the two natures which are in the one who has been saved. The old nature is neither eliminated nor improved when a sinner is saved or born again, but he is given a new and spiritual nature (John 3:6)

THE TWO NATURES IN THE CHILD OF GOD.

The character and end of the Old Nature: (a) It cannot be changed. John 3:6; (b) Its end is death. 1 Cor. 15:22; Rom. 8:6; Rom. 7:24; (c) He that soweth to it reaps corruption. Gal. 6:8.

The character and end of the New Nature: (a) It cannot be changed. John 3:6; (b) Its end Eternal Life. Gal. 6:8; (c) Its issue—the Rapture and Resurrection. Rom. 8:11.

The conflict between the Two Natures: Gal. 5:17; Rom. 7:18-23; Eph. 4:20-25; Tit. 2:11-13.

Our responsibilities as to the Old Nature: (a) To reckon that it died with Christ. Rom. 6:8-11; (b) To reckon it to be dead with its

goodness as well as its badness; (c) To make no provision for it. Rom. 13:14; (d) To mortify our members. Col. 3:5.

Our responsibilities to the New Nature: (a) To reckon it alive unto God. Rom. 6:11; (b) To walk in newness of life. Rom. 6:4; (c) To feed and nourish it on the Word of God. I Pet. 2:2.

When young Christians are not aware that they still have the Old Nature, they are unable to account for any spiritual failure, which then causes them to think they have lost God's wonderful Salvation. When they do learn the truth about the Old Nature, they can then learn also to take sides with God against it, and reckon as He reckons—that it was dealt with at the Cross. That reckoning must be kept up, as well as the reckoning that the believer is now alive unto God through Jesus Christ our Lord.

The Old Nature's claims are to be denied. The believer is not to cultivate it on the one hand, or try to get rid of it on the other. It will be with him till he leaves this world. He is to starve it! THE FOOD THAT SUSTAINS THE ONE WILL STARVE THE OTHER.

The New Nature feeds and thrives upon the Word of God. This diet starves the Old Nature.

Other great truths which should be learned by all believers are:

The difference between the believer's Standing in Christ, and his State;

The difference in God's dealings with sinners and with sons; and it is very important to understand that Salvation is in Three Aspects:

1. From the Penalty and Guilt of Sin. Eph. 2:8; Acts 13:38-39; Titus 3:4-7.
2. From the Power of Sin. Rom. 6:11-12; Rom. 5:10; I John 1:9.
3. From the Presence of Sin. Rom. 13:11; I Cor. 15:51; Phil. 3:20-21; Rev. 21:27.

THE FALLING-AWAY IDEA is one evil fruit of "ENTIRE HOLINESS" and "ENTIRE SANCTIFICATION" teaching, and is simply a means used to explain away their inevitable failure. It also implies that every time a believer sins he loses his salvation. How wrong this is in the light of the warning to the children of God given in I John 1:8 "If we say we have no sin we deceive ourselves, and the Truth is not in us." So every person claiming "Entire Holiness" or "Entire Sanctification" and every "Eradicationist" is deceiving himself and others, "and the truth is not in them."

A WARNING IS NECESSARY HERE. God's purpose for the life of the believer is not that he should allow for himself to sin and say he is sorry, continuously. His standard for His dear children is as stated in I John 2:1 "That ye sin not!"

Sin is to be regarded in the life of a believer as a calamity, and the gracious provision of I John 1:9 "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, is not so that we MAY sin, but "IF" we sin. I John 2:1. It should be the normal condition for the believer to have **no known sin,** though it is certain he will have much he may not be aware of. What he is aware of he is responsible to get right with his Heavenly Father about. Those who do not do so are unforgiven children of God!

SOME ASK WHAT ABOUT JUDAS, WAS HE NOT A DISCIPLE YET LOST AFTER ALL?

The answer is that Judas, and alas very many professed disciples are not saved or Born Again. This is clear enough about Judas in the words of John 13:10-11, and plainly true of many as shown in Matt. 7:21. The fact is that LIFE NEEDS TO BE POSSESSED BEFORE DISCIPLESHIP, else salvation would be by works. Rom. 4:3-8.

THREE OF THE MANY QUESTIONS WE HAVE NEVER HAD A SATISFACTORY ANSWER TO from those who teach the error we are dealing with are:

If the least sin does not un-save a believer, but some sins do, where is the fatal line?

Which sin can un-save a sinner who God has saved?

Is any sin stronger than God? See Rom. 5:20.

SECTION TWO.

Truth Needs Fear No Foe

In this section we shall faithfully consider the main scriptures that are advanced in futile attempts to prove that a truly Born Again soul can after all, lose their Salvation. Commonly called "The Falling-Away Doctrine."

All Christians, and especially those who attempt to instruct others in the Holy Scriptures, should take heed of the exhortation given in 2 Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." From this we understand that we need to have God's approval of the way we treat the Word. It is His Word, and its great principles belong to His own moral nature. Therefore the teacher should be one who is, beyond others who do not teach, filled with the truth, and, knowing how to unfold it in its various parts according to the mind and purpose of God, would not have cause to be ashamed of his work in the presence of those who might judge it. Useless thoughts of human speculation he must avoid. They only produce ungodliness and error.

There are certain laws of interpretation the teacher must conform to, but all could at least protect themselves and others from error by putting into practice the well-known lines:

If in this Book you choose to look, five things observe with care:

Of whom it speaks, to whom it speaks, and why, and when, and where."

Someone who would have been better to have done that has had printed 18 false interpretations, which he has invented to convince simple believers in the Lord Jesus Christ, that they can be lost after all. References given do not teach what he says they teach. The descriptive title he has chosen for his 18 falsities is "RED LIGHTS FOR PILGRIMS."

We will place in two columns the falsities and Bible references offered, and the answers according to Bible Truth.

FALSITIES and REFERENCES	THE TRUTH
1. Salt can lose its savour (Matt. 5:13)	Has no reference to Salvation, and means that an unspiritual life has no influence for God.
2. Light can become darkened (Matt. 6:23; Eph. 5:14; Rev. 2:5)	Not one of these references refers to loss of Salvation. They refer mainly to witness.
3. Life and fertility can be lost (John 15:6; Gal. 6:8; Rom. 11:20-22)	John 15:1-8 is a lesson on communion and fruit-bearing, not Salvation and Eternal Life. Men cannot cast men into hell! They can gather up fruitless disciples in words of criticism and burn them up in scorching condemnation. The other two verses do not relate to either Eternal Security or the loss of it.
4. The hot can become lukewarm, and be spued out of Christ's mouth (Rev. 3:16)	A matter of Christian witness only. Nothing whatsoever to do with personal Salvation.
5. Names in the Book of Life can be blotted out. (Ex. 32:23; 3:5; 22:19)	The subject of the Book of Life will be fully dealt with later in this chapter. He will there be shown to be wrong.
6. Free forgiveness can be recalled (Matt. 18:23-25)	His forgiveness was conditioned by works, for he had to live up to it to keep it. What is bestowed by Grace is unconditioned, and could not be recalled (Comp. Rom. 3:23, 24; Eph. 4:30).
7. The justified can draw back unto perdition. (Heb. 10:38, 39)	Heb. 6:4-6 and 10:26-39 will be dealt with further on in chapter. He is wrong again.
8. The place of Grace can be fallen from (Gal. 5:4; Acts 13:43; Heb. 10:29; Jude 4)	**Reference 1.** Professed Christians who have listened to Judaizing teachers. Paul doubts their profession (Gal. 4:24). **Ref. 2.** Jewish proselytes — not yet Christians. **Ref. 3.** Dealt with further on in chapter. **Ref. 4.** Evil teachers never saved.
9. Those freed from sin and the world can come again into their bondage and death (Rom. 6:13; 2 Pet. 2:20; 1 John 2:15)	The Christian will not be beyond the liability to sin till in Heaven. Rom. 6 says he is freed from Sin's mastery and Dominion. (Phil. 3:20, 21). 2 Pet. dealt with later. 1 Jn. 2:15. No one can be loving the world and the Father at the same time. If a child of God begins to love the world, his Father will chasten him. (Heb. 12:5-11).
10. The Son of God can be crucified afresh (Heb. 6:4-6)	Almost-persuaded Jews who decided against accepting Christ. Fully dealt with later in chapter.

FALSITIES and REFERENCES	THE TRUTH
11. The once-sanctified can unrepentantly sin (Heb. 10:26-29) Insult the Spirit of Grace, and come into judgment.	Fully dealt with later on in chapter. There is a sense in which the whole human race were sanctified and all set apart for mercy, through the Blood (1 Tim. 2:6; 1 John 2:2).
12. Eternal Life can be forfeited. Brethren can err, becoming sinners needing conversion to save their souls from death. (Jas. 5:19, 20)	J. F. and B. Commentary says James was written not merely to the believing, but to the unbelieving Israelites. They were "brethren" after the flesh (Comp. Rom. 9:3, 4). Any such among the believers did need to be saved. However, in the light of Jas. 5:15, it could be a sinning believer converted (lit) "turned back" in restoration, and that soul (person) thus saved from physical death under the chastening hand of God his Father (Comp. 1 Cor. 11:30).
13. Those in the Son and in the Father can cease to so continue in God. (1 John 2:24; 2 John 8:9)	1 John 2:24 refers to communion, not Salvation. 2 John 8, 9. "A deceiver and an antichrist" who has never been in either the Son or the Father. He may have once professed to believe the doctrine of Christ, but now comes out in his true state.
14. Faith can be departed from, and some will depart, the Holy Spirit says. (1 Tim. 4:1)	It is possible that a believer may be seduced by a demon in a false teacher such as the inventor of these falsities, but he is not said to become unsaved, or to be lost, and he may yet be recovered through the efforts of one of the Lord's Servants. 2 Tim. 2:26. "And they may recover themselves out of the snare of the devil, having been taken captive by the Lord's Servant unto the Will of God." Rev. Version 1881. No proof of the "falling-away" theory in this passage.
15. Faith sailing Heavenward, can be shipwrecked and never reach port. (1 Tim. 1:19)	Shipwreck as to their life's testimony, but still children of God (Comp. 1 Cor. 5:5; 1 Cor. 3:15).
16. A servant of the Lord can be cast into outer darkness. (Matt. 25:29, 30; Luke 19:22; Matt. 7:21-23; 1 Cor. 9:27)	First three references, not a true servant, only "seemed" to be (see Luke 8:18). Fourth reference the word "castaway" should be **"DISAPPROVED."** Paul did not want to be disapproved by his Master, and lose the reward. He knew he could never lose his Salvation (2 Tim. 1:12; Rom. 8:33-39).
17. A brother, one for whom Christ died, can perish, be destroyed. (1 Cor. 8:11-13; Rom. 14:15)	The word "perish" when applied to a believer never means to die unsaved or go to hell (John 3:16; 10:28). "Perish" and "Destroy" are practically the same in the Greek, and mean "to loose off, or away." In both scriptures the weak brother is loosed away from the separated stand he has taken, by the bad example of one who should have strengthened him spiritually. No one is said to have lost their salvation in either scripture.

FALSITIES and REFERENCES	THE TRUTH
18. The devil, Satan, can regain lost prey. (1 Tim. 5:15; Acts 5:3; John 13:27; 2 Cor. 2:11; 1 John 3:8; 1 Tim. 3:6, 7; Eph. 4:27; 2 Tim. 2:26)	Refs.: 1. Judas was never saved. 2. Satan might try to drive a wedge between the believers. 3. He that "practices" sin is of the devil (J.N.D.). He has not been born of God. Satan had not regained him, he had never lost him. 4. The snare the devil fell into, and tries to get others into, is pride, but falling into pride isn't falling into hell. 5. Believers must allow no trouble between them to last long enough for Satan to creep in. 6. See answer to Falsity 14 above. 7. 1 Tim. 5:15. These backsliders would reap for what they sowed, but if they had been truly saved it would have been seen by chastening (Heb. 12:6-8). 8. Acts 5:3. Ananias and Sapphira not said to have lost their salvation, but their lives — the extreme degree of chastening.

SO THE "RED LIGHTS FOR PILGRIMS" ARE JUST A RUSE OF THE FATHER OF LIES (John 8:44) TO MISLEAD CHRISTIANS:

We now go on to consider other scriptures that are advanced in an attempt to prove the "Falling-away" doctrine, and we take 1 Cor. 15:2 which contains some reference to a possibility of an empty or vain kind of belief. "The Gospel . . . by which also ye are saved . . . unless ye have believed in vain." However the believing in vain does not seem, from the verses which follow, to imply that those being addressed might not have had a genuine faith, but rather their Salvation depended upon the truth of the Good News preached to them, namely "how that Christ died for our sins according to the Scriptures; and that He was buried, and He rose again the third day according to the Scriptures." Chapter 15 is a masterpiece of the Resurrection and it becomes evident that no one could really believe the Gospel in vain, that is not be saved as a result.

Nevertheless, there is such a kind of believing that the Holy Spirit calls a dead or empty faith of which we are warned in James 2:17-26, which passage is sometimes advanced by people who think that they must do their best to be justified before God by their good works. In verse 17 we are warned "Even so, faith without works is dead being alone." That kind of faith produces nothing. "Yea a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works. Thou believest there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" Then using "the father of the faithful" as one example "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect (brought to full development, entire, lacking nothing)." "And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only." It was **about**

60 years before he offered Isaac, that "he believed in the Lord; and He counted it to him for righteousness." (Comp. Gen. 15:6 with Gen. 22).

Therefore Abraham was first justified before God by faith alone, but because it was a living, active faith, it was manifested by works of obedience, by which manifestation he was justified before men. And we are justified in believing Abraham was justified by faith before God by the works faith in God produced. By comparing Genesis 12:1-3 with Romans 10:17 we may learn faith's beginning. "Faith cometh by hearing and hearing by the Word of God." So many today alas, claim to have "Decided" or "Come out" for Christ but they do not manifest by godly works that they have the living faith which justifies before God. When the faith they have professed to have had, does not show some active development, the passage we have been considering warns that they are not justified by faith before God, seeing they are void of any manifestation of a living faith. The kind of faith which justifies before God, is always productive, and though a man is not justified before God by works, if he has no manifestation of godly works at all, no one is justified in believing him justified before God. The evidence of saving faith is works, and faith that produces no works of a godly kind, is just an empty faith. It is dead, and nothing could ever come of it. It is not a saving faith at all. The person concerned is deluded, and will be doomed unless he gives heed to the Word of God. It is almost always the case that professors of this kind scarcely ever read their Bibles to hear what God has to say to them, and they are not long happy in the company of the true and godly believers. Nor can they be interested in spiritual activities such as prayer-meetings and Bible-study meetings and indeed instead of the Joy of the Lord and Christian fellowship, their heart is not in any of it.

With all this being sadly true, it can be said that not one person such as has been described, has once had Salvation and lost it. They have never been saved, even if they have professed to having accepted Christ. We may be sure that every professed Christian who proves to be lost eternally HAS NEVER BEEN SAVED AT ALL.

Hebrews 3:6-14 "If we hold fast the confidence and the rejoicing of the hope firm unto the end." and "For we are made partakers (companions) of Christ, if we hold the beginning of our confidence stedfast unto the end."

Neither of these statements suggest or allow for the "Falling-away" idea, as they have to do with Christ's own house of testimony. The subject is not Salvation, but rather of continuance. There were some among those addressed in Hebrews who seemed to be wavering between going on to fully accepting Christ as their Saviour and High Priest, and turning back to the Jewish system, and they needed this exhortation, to continue till they entered into God's Redemption Rest

in Christ, and would have finished with the system of works forever. "There remaineth therefore a rest to the people of God. For He that is entered into His rest, hath himself also rested from his works, as God did from His. Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience." Heb. 4:9-11 Rev. Version 1881. "The same example" mentioned, was the Nation of Israel and the mixed multitude with them. A great many perished in the wilderness, and entered not in to the promised Land, because of their unbelief. They all were God's people nationally, and were all associated with the Testimony of Jehovah, but not so many were God's people at heart. (Rom. 9:6).

The fact that the Holy Spirit uses such a readily-understood example as a lesson to those He addresses in the Epistle to the Hebrews is of great significance, and to be kept in mind all through the study of it.

So neither the above verses nor any others in Hebrews give any grounds for the attack of the Adversary upon the grand truth of Eternal Security!

I John 5:14-17 Which deals with praying in fellowship with the known Will of God, i.e. what will be in keeping with His character as taught in the words "God is Light" and "God is Love." "And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." (V. 15). Now an exception is stated, and an example given for which it would not be the Will of God to pray. "If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

The indefinite article is not in the Greek and the correct wording is, "There is sin unto death, I do not say that he shall pray for it." And in verse 17, "All unrighteousness is sin; and there is sin not unto death." It is not a special kind of sin, it could be any sin. The man who has sinned unto death is a "brother" in Christ. To have sinned a sin unto death implies that he is guilty of a sin which he will not judge and put away, and he is in the process of being removed by death under the chastening or governmental dealing of the Lord. He will not cease to be a "brother" nor will he lose his Salvation, for it was given by Grace alone, and he will be "absent from the body and be present with the Lord," but he will be given no further opportunity of earthly service, or allowed further to dishonour His Master, and he will have to give account at the Judgment Seat of Christ, which will be, for him, an ordeal he could have saved his spirit from, for that is the solemn meaning of the dark words of I Cor. 5:5 which relate though to a somewhat different case—one of excommunication where the sinning believer has to be delivered "unto Satan for the destruction of the flesh," that is he is put away, out into the world which is the theatre of Satan" that the spirit may be saved "the ordeal" in the day of the

Lord Jesus". When, or if, he repents and comes back with confession to the Lord, he is to be lovingly received back into the fellowship of the assembly, where he will have opportunity to serve God acceptably after all. The "brother" of I John 5:16 who is removed by death to Heaven will not have such renewed opportunity. There may be more of such cases than we suppose for in I Cor. 11:30 we read "For this cause many are weak and sickly among you, and many sleep (i.e. dies)" because of unjudged sin in our lives as God's people in the Testimony of His Beloved Son. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?" Their end will be Eternal Judgment. "And if the righteous scarcely (with difficulty) be saved, where shall the ungodly and the sinner appear?" At the Great White Throne. I Peter 4:17; Rev. 20:11; I Cor. 11:28. Therefore the death of this sinning "brother" lends no aid to the "Falling-away" error, but it does give all true Christians a convicting reminder of our need of personal holiness.

In Heb. 12:6 we read "Whom the Lord loveth He chasteneth". We must take this to our own heart. He chastens His children, not for His pleasure as earthly fathers may do, but for our profit. All chastening is not because of sin, and we must never jump to the conclusion that because a Christian is sick or under some other chastening it is because of some sin. If it is our own self, we may well search our heart and ways to see if there be any evil thing, but "let a man examine himself" not the other Christian. The chastening he has may be to draw him closer to the Lord and strengthen him against some coming temptation, or, it may be the purging by the Husbandman to make him bring forth more fruit, or, he may be allowed tribulation or affliction so that he can be comforted of God, to fit and prepare him to be able to comfort some other the Lord knows about, with the comfort wherewith he was conforted of God (2 Cor. 1:3-10).

If we discern that a brother has sinned a sin not unto death we are to pray for it.

It may be asked how we can know. Well, the Will of God is in the Word of God, and the better we know the Word of God, the more likely we are to know what is the Will of God. We are not commanded to find out the Will of God before we can pray, but prayer will help us to discern His Will. Even the Son of God said "Not My Will but Thine be done," of course He did know God's Will, and sometimes we may know it too.

When it becomes obvious that a brother is being chastened because of a sin he will not deal with, we are not told to pray for his restoration to bodily health, we should pray that he will repent and put away the sin, so that the Lord may be able to remove His hand of chastening from him.

Hebrews 12:16-17 the case of Esau. This is frequently misapplied, but it has no bearing whatsoever on the Eternal Security of the believer. "Lest there be any fornicator or profane person as Esau, who for one morsel of meat sold his birthright. For ye know that afterward when he would (desired to) have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." Esau lost the inheritance, but was still his father's son. Therefore this can have no bearing upon Eternal security. If the impossible had happened, that is, if he had somehow ceased to be the son of Jacob, there might have been some point in it indicative of a danger of a child of God losing that divine and Eternal relationship. His father was his father still, and he was still his father's child though he had lost the inheritance which, taking a long-range view, might have meant being a progenitor on the human side of the Messiah, the Saviour of the world.

WE ARE NOWHERE TOLD ESAU LOST A SALVATION HE PREVIOUSLY HAD.

Col. 1:21-23. "And you, being in time past alienated and enemies in your mind in your evil works, yet now hath He reconciled in the body of His flesh through death, to present you holy and without blemish and unreproveable before Him: if so be that ye continue in the faith, grounded and steadfast, and not moved away from the hope of the Gospel which ye heard." Rev. Ver. 1881.

Now by ignoring the context and taking only the following portion "If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel" it has been claimed that the passage teaches that it is possible to fall away from Salvation. When the context is considered it becomes plain that such a conclusion is entirely wrong. The content of the passage is: If, or assuming that, they continued in the faith, they would be presented holy and unblameable. So, it is not a question of whether they will be presented or not, but it is a question of HOW will they be presented. Should they be moved away from the hope of the Gospel, they still would be presented, **but blameable.** In 2 Cor. 11:2 Paul wrote "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." They would be presented even if they had not been chaste, but he desired that they would have maintained a condition of chastity. So it is with the passage we are considering. That is why there will have to be a Judgment Seat of Christ for believers only. If they would not live in such a way as to be unblameable and unreproveable in His sight, they would have to be blamed and reproved at the Judgment Seat, and lose Christ's approval and reward.

I Cor. 9:27. "Know ye not that they which run in a race run all, but one receiveth the prize? Even so run that ye may attain. And every

man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible.

I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected (disapproved)." Rev. Version and Newberry. The word "disapproved" makes what Paul meant quite clear. If he were disapproved of by His Master, before Whose Judgment Seat he must appear to have his works tried of what sort they were, he would not receive the Incorruptible Crown. There is nothing here about the subject of Eternal security of the believer. Service, is not Salvation.

However we are now led on to some reference to the Judgment Seat of Christ which is oft mentioned in the Pauline Epistles. In I Cor. 6:19 the body of the believer is said to be a temple of the Holy Spirit in which God is to be glorified, but in chapter 3 the local assembly is seen to be collectively a temple of God. How each believer has acted in regard to that assembly temple, is to be made plain to see when he stands before his Master at His Judgment Seat, which it would seem will be between the Rapture and the Marriage of the Lamb. Without doubt some very serious things will be manifested There, and we do well to remember that the Lord has warned us that in some retributive way, He will treat His people as they treat His assembly, even in this life, and all will be seen in that Day. "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the Day shall declare it, because it shall be revealed by (in) fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but HE HIMSELF SHALL BE SAVED; yet so as by (through) fire."

At the Judgment seat of Christ there will be no dealing with the question of Sin and its penalty; that was all settled at the Cross. It will be the works of the believer, good and bad, which will be tried. The whole enactment will be in heaven not on earth, so all who appear There will have reached Heaven. The prophet Jeremiah spoke the Word of the Lord, "Is not My Word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (23:29). The Word of God shall try every man's works, and it is that which should govern us throughout our Christian life. If we go by the Word of God in all our days of service down here, our works will stand the test of the Fire. However there will be some whose Christian service will have been an utter failure and they will receive no reward — "saved, yet so as by (or through) fire". Saved by Grace alone, and God does not deny Himself.

When God saves a guilty sinner, it can only be by Grace, and it is

forever. If a sinner could be saved one day and lost another, it would be only daily Salvation: if saved one week and lost another, it would be only weekly Salvation, but the Bible says God's Salvation is **ETERNAL** SALVATION (Heb. 5:9) and unless there be two Eternities how could a saved soul ever be lost?

Luke 22:32. Did Peter lose **his Salvation when he denied his** Lord?

That question probably arises out of the words of our Lord, "and when thou art converted, strengthen thy brethren." The word "converted" in this case does not mean be saved again, but to be "restored" or turned back as a penitent disciple. The Lord prayed that Peter's faith would not fail, and we may be sure His prayer was answered. Peter's denial was through cowardice not conviction.

There is nothing in the context to justify anyone thinking he lost his Salvation but like many Christians in time of crisis, he lost his boasted courage.

I Tim. 4:1-3. "Now the Spirit speaketh expressly (emphatically) that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (demons); speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them that believe and know the Truth."

Now with regard to the words "some shall depart from the faith," let us now compare this with chapter 1:19-20 where Paul says to Timothy "Holding faith and a good conscience; which some having put away, concerning faith have made shipwreck. Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. Hymenaeus and Alexander are not said to have lost the Salvation which they had, but they are said to have departed from the faith. They were snared by Satan, but according to 2 Tim. 2:17,24-26, it was possible that they might be given repentance to the acknowledging of the Truth; and that they might recover themselves out of the snare of the devil. There was a possibility that these men would recover themselves so it could not be meant that they were lost. They had ruined their testimony, and had been excommunicated; delivered unto Satan that they might learn not to blaspheme, because of their evil doctrine. In verse 24 the servant of God is instructed that he "must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves" with a view to their repentance and recovery.

"Twice dead." Jude verses 11 and 12. (Samuel Bagter's Lit. Trans.)

"Woe to them! because they went in the way of Cain, and rushed to the error of Balaam for reward, and perished in the gainsaying of Korah. These are sunken rocks in your love-feasts, feasting together (with you) fearlessly, pasturing themselves; clouds without water, being carried about by winds, autumnal trees without fruit, twice dead, rooted up; wild waves of the sea, foaming out their own shames; wandering stars to whom the gloom of darkness forever has been kept."

The question is what it means that they are "TWICE DEAD". The evil teacher suggests that the implication is that they were "dead in sins" till conversion, and then lost their Salvation and become dead in sins the second time. That such is not the case, but that they were never saved becomes obvious when we take note of the following description of them contained in the verses leading up to verse 12.

Here are some plain facts about them:

1. This kind of person was described, or pointed out beforehand as one who would act in this wicked way. (v. 4).
2. They do not belong, they creep in (v. 4 "ungodly men" etc.).
3. Then to follow the epistle it seems that they would be filthy characters (v. 8). "Likewise also, these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." Verse 7 has included them in the description of the sexual perverts of Sodom and Gomorrha:
4. They are actually lower than brute beasts. (v. 10);
5. They brazenly gather with Christians to get what they can, and are submerged rocks which endanger the spiritual lives of those they are passing themselves off among (v. 12 "sunken rocks").
6. They are twice dead because they are first, "autumnal trees without fruit" and therefore are **Dead as to fruitage.** An autumnal tree without fruit is like a tree whose summer growth is dead, and goes into death-like winter. Secondly they are **Dead as to Rootage.** They are discovered to be without root or foundation for eternity. They are "rooted up". It is not said they have roots, but are found to have none. **They were never saved,** and at last have lost their place in the soil of Gospel privilege. That is in perfect agreement with what our Lord said about them in Luke 8:18, "Whosoever hath not, from him shall be taken even that which he **seemeth** to have." Only **seemed** to have it!

So these spoken of in Jude, and their kind today, are rooted up, found to have no roots, twice dead in that they are dead as to fruitage, and dead as to rootage.

Now let us see the contrast with the Eternal Security of the weakest saved man, woman, boy or girl guaranteed in verses 24 and 25, "Now unto **Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy,** to the Only Wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Then we consider 2 Peter 1:10, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Some try to make this mean that a Christian's calling and election are never sure. Moreover they imagine that the words "ye shall never fall' imply that a Christian could lose his soul's Salvation. Neither Peter nor the Holy Spirit Who spoke through him meant any such thing. The word "SURE" is the translation from a Greek word "Bebaiosai" which in Rom. 15:8 is translated "confirm"—to confirm the promises. Also in Phil. 1:7 we have a form of the word translated "confirmation of the Gospel" and the same in other places. The fact is that we give confirmation of our calling and election by our spiritual growth. Confirmation does not effect security, nor lack of it make one insecure. Confirmation gives the Christian **more assurance that he is secure.** The Revised version says "Ye shall never stumble" which is not the same thing as "never fall". It certainly does not mean fall away from Salvation. Now take note of the words which also occur in verses 8 and 9, **"these things."** Read from verse 5. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge"; Verse 8, "For if **these things** be in you, and abound, they make you that ye shall neither be barren (idle) nor unfruitful in the knowledge of our Lord Jesus Christ." What are "these things?" Well, they are the things upon which depends fruitfulness, NOT Eternal Security! The passage has no bearing upon the security of the believer. And to refer once more to the words "if ye do these things ye shall never fall," they mean "never be deprived of anticipated happiness," or "never be miserable," according to Bagster's translation, "but have a rich entrance to the Eternal Kingdom." Now note, all **that,** is in contrast with a poorer or lesser entrance, but it would still be an entrance! So there is nothing here about Eternal Security, or to justify the unhappy Falling-away idea.

Our Lord's beautiful teaching on communion and fruitbearing in John 15:1-11 is also wrongly said to teach that a Christian can fall away and be cast into hell. It is not easy to understand the mental slant which misuses such a delightful portion of the Word. The two verses usually argued upon are verses 2 and 6. The argument is, that a fruitless branch being taken away is proof that a fruitless Christian will be cut off from Christ and lose the Everlasting life God has given him. The fact is that when God takes one of His children away, He takes him to Heaven, and if he has been fruitless, he will suffer loss of

reward at the Judgment Seat of Christ in Heaven, and will be one of those mentioned in an earlier section of the book, "saved yet so as by fire." (I Cor. 3:15). Then in regard to verse 6 some have imagined that a branch cast forth, and withered represents a Christian who has been rejected by Christ and burned up in hell-fire. This simply could not be, in the first place because dead branches would be completely burned up and that would be their end, whereas a lost soul will be suffering the vengeance of Eternal fire (Jude verse 7) and Everlastingly (Mark 9:47-48); and in the second place, because we are told that "men gather them, and cast them into the fire, and they are burned," and men cannot cast other human beings into hell, only God can do that (Matt. 10:28). Now what is meant in these two verses is that a fruitless Christian or disciple will come under the chastening hand of His Heavenly Father and may even be taken from the world to Heaven, his privilege of serving the Lord terminated. And also that if a Christian or disciple does not practice a life of communion with Christ, he will be rejected as far as his witness and testimony are concerned. Men will "gather" them (Greek word means "to lead together") and reckon them a group of hypocrites, and burn them with their scathing, condemnatory words (see Prov. 16:27; "An ungodly man diggeth up evil, and in his lips there is as a burning fire." Also James 3:6 first clause). Unsaved men can often hotly and scornfully pour out the names and hypocrisies of carnal fruitless Christians. What great importance then we should attach to this searching lesson given by our Lord Jesus Christ, on communion and fruitfulness, so that we shall not be a bad testimony to our Saviour and Master.

Can those "clean escaped" (2 Peter 2:18) be re-taken and lose Salvation they had? The words "clean escaped" are not a correct translation, and should be as follows: "those who are just escaping" (Rev. Version 1881) which is quite different in meaning.

They are just escaping when they are allured away from their purpose by false promises of false teachers, so they never do escape, and are not Saved. The Holy Spirit, in His gracious pre-Salvation work in their consciences, had made them fully to know of the Lord Jesus Christ, and they had escaped the pollutions of the world.

This however was only moral reformation not Regeneration. Many also, have "turned over a new leaf" and changed their companionships and way of living, and yet have not accepted Christ as Saviour and Lord. We have known many who after attempting to live the life the Christian should live, had to find out that Salvation is not **attained to** by a kind of life lived, but is **obtained** by an act of faith (Eph. 2:8).

However as to their having escaped the pollutions of the world, Romanist monks did that by retiring into monastries, thus escaping the pollutions of the outside world through segregation. God's way is to be Born Again—Regenerated. (John 3:3; I Pet. 1:23).

So they were not once-saved-yet-lost persons, but never-saved sinners who went the way of ungodly men of whom we read in Verse 1 that they are false teachers; v. 2, they have pernicious ways; v. 12, they are lower than animals and shall perish in their own corruption; v. 13, they shall receive the reward of unrighteousness; v. 14, they have eyes full of adultery; v. 20, their latter end will be worse than their beginning; and v. 22 their nature remains unchanged. These are unmistakable evidences that they have not been saved, and are characteristically opposed to all that is of God. "The dog is turned to his own vomit again", because he is by nature a dog; "the sow that was washed" returned to her wallowing in the mire, because she is by nature a sow. The washing of a sow does not change her nature or natural habits. Could she or the dog be miraculously changed into a sheep they would have a new nature and new habits. Only God could do that, and only God can change the heart and life of a sinner by the New Birth.

"How solemn are the words, and yet to faith how plain,
Which Jesus uttered while on earth, 'Ye must be Born Again'."
'Ye must be Born Again,' for so hath God decreed:
No reformation will suffice, 'tis Life poor sinners need.
'Ye must be Born Again, and Life in Christ must have;
In vain the soul may elsewhere go, 'tis He alone can save.
'Ye must be Born Again,' or never enter heaven;
'Tis only blood-bought ones are there, the ransomed and forgiven."

Will God ever blot out the name of any Christian from the Lamb's Book of Life? Rev. 22:19. This question leads us to a very valuable study of all scriptures which mention the Book of Life so we start with Exod. 32:30-33 "And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh this people have sinned a great sin, and have made them gods of gold.

Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." The dash printed after the word sin, may indicate a lump arose in the throat of Moses, or a sob, before he could succeed in saying the terrible thing he intended to say, "blot me, I pray Thee, out of Thy book which Thou hast written."

"And the Lord said unto Moses, Whosoever hath sinned against Me, him will I blot out My book. Therefore now go, lead the people unto the place of which I have spoken unto thee; behold, Mine Angel shall go before thee: nevertheless in the day when I visit, I will visit their sin upon them. And the Lord plagued the people because they made the calf, which Aaron made." In this passage, Exodus 32:32, the words "blot out of My book" refer to the Book of the Living, NOT THE LAMB'S BOOK OF LIFE. The J. F. & B. Commentary explains, "It is an allusion to the registering of the living, and the erasing of the

names of those who die." Moses professed his willingness to die for them, to be erased out of the book of the living, and be written among the dead. Then continuing to learn what the Old Testament book of life was, we look at Psalm 69:25-28. "Let their habitation be desolate; and let none dwell in their tents. For they persecute him whom Thou hast smitten; and they talk to the grief of those whom Thou hast wounded. Add iniquity unto their iniquity: and let them not come into Thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous." Well now, this is one of David's imprecatory statements based upon law—"an eye for an eye 'and' a tooth for a tooth."

The above mentioned commentary says, "The book of the living with the next clause, is a figurative mode of representing those saved as having their names in a register." Actually the substance of the passage is a desire expressed that the wicked should die, and not be reckoned among the living, and consequently have no further chance of being numbered with the righteous. They had never been numbered among the saved, and if God took them away in death, that is, if God blotted them out of the register of living people, no longer would they have the offer of Salvation. Of course, such a desire is out of keeping with the Spirit of Christ Who said "Love your enemies; do good to them that hate you; pray for them that despitefully use you and persecute you."

We move along to Isaiah 4:3 where we read "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." Here those who will have escaped the hazards of the Great Tribulation described in verse 2, and who are among the few survivors left in Zion and Jerusalem, and are therefore written, or reckoned as such, will be called holy, that is, set apart for God. Again the reference has nothing to do with the Eternal Security of the Christian, nor does it refer to the Lamb's Book of Life, in which are written eternally the names of those redeemed by the Blood of the Lamb of God, a register kept in Heaven.

THE LAMB OF GOD was the first to speak of His Book in Luke 10:20. His disciples had returned rejoicing because **they** had been able to cast out demons, through His Name. They said "The demons are **subject unto us** through Thy Name."

His reply connected what they had exultingly said with the fall of Satan through pride as though He judged they were in some danger too. Then, reminding them Whose power it was He admonished them, "Behold, **I give unto you power** to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto **you;** but rather rejoice, because your names are written in heaven."

"Nothing shall by any means hurt you . . . your names are written in heaven." Eternally safe and secure indeed!

Through His penman Paul, in Phil. 4:3, the Holy Spirit writes "And I intreat thee also, true yokefellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the Book of Life." THIS IS THE REGISTER OR BOOK OF THE SLAIN LAMB OF GOD. All whose names are written in heaven are entered in this Book of Life. In chapter 3:20 we read "For our conversation (citizenship) is in heaven; from whence also we look for the Saviour." The Lamb's Book of Life is the register of names of those who have Everlasting Life, and belong to the Lord forever.

The Risen Lord guarantees the Eternal Life and Salvation will be retained by the Christian despite the direst persecution, imprisonment and death.

The same Lord through His same servant John has surely made it plain that every Born Again one is an overcomer (I John 5:4) and in Rev. 3:5 He consoles His followers with this heart-strengthening assurance, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life, but I will confess his name before My Father and before His angels."

This statement does not suggest that anyone ever could have their name blotted out once it had been written therein, it says he will NOT HAVE HIS NAME BLOTTED OUT. Our Lord is not uttering a warning, He is giving consolation.

The Christians who formed the local church at Smyrna (Rev. 2:8-11) being under terrible suffering were exhorted "Be thou faithful unto death, and I will give thee a crown of Life" and "He that overcometh shall not be hurt of the second death." This was not conditioned by "If you overcome", it was a consolatory assurance when martyrdom seemed certain..

Our Lord's **consolatory assurance** in the words of Rev. 3:5 become still plainer when we realise that these Messages to the Seven Churches in the Western end of Asia Minor have also a prophetical continuity (of which there are at least 14 substantial proofs) and that the Message to the Church at Sardis, in which the words occur, was also intended by our Lord to meet conditions which would obtain in the Church generally in what has been described as the Sardis period from about the time of the Reformation onwards. The very name "Sardis" means "those escaping" and no doubt had the thought of the true Christians who managed to escape from the thraldom and bondage of Rome, the "that woman Jezebel" of the previous Message to Thyatira (3:18-29). At that time and ever since, many dear Christians have escaped from wrong religious systems, some at great cost, and many have had their

names expunged from the Roll of membership and even cursed by Pope and priests and condemned to Everlasting damnation. Many have been publicly denounced, heavily penalised, burned at the stake or done to death in some other way, but all these things including names being blotted out from Church Rolls and registers of the living, shrink into comparative insignificance because the Risen Lord has guaranteed the Eternal Security of the Christian in Rev. 3:5. Men can blot names out of the books of men, but "I will not blot his name out of the Book of Life." Wondrous comfort! Glorious assurance!

Romanism and Protestantism very largely regard church membership as a guarantee of Divine acceptance and ultimate Salvation. Only those who have been Born Again (John 3:3) have their names written in the Lamb's Book of Life.

One further Scripture in this connection is Rev. 22:18-19 "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City and from the things which are written in this book." Upon this the evil teacher bases his argument that a Christian's name can be taken out of the Lamb's Book of Life, but no such thing is said or meant. What it does say is quite different. There is provision made through the Blood of the Lamb of God, that is, through His Death on the Cross, for all to receive spiritual cleansing and Eternal Salvation, but God will cancel that provision for all who deny the truth of His Word, and its alone Authority. God shall take away his PART—not his name. His name was never there. There is a **part** in the Lamb's Book of Life for every name among mankind, but only those who accept the Lord Jesus as Saviour will prove to have their name written in their part

It used to be the thing to own a Birthday Book in which were 365 parts, one for each day of the year. In this friends were invited to write their names in the part which answered to their Birthday. There was a part provided for every one whether they availed themselves of it or not, but if their part were taken out of the book, there would never more be a place for their name to be entered. So, any one who denies the Alone Authority of the Bible will never have the Salvation of God, or the benefits of the Gospel which it alone can offer. This then has no bearing whatsoever upon the Eternal Security of the true believer, and those who imagine the passage allows for a possibility of a believer having his name taken out of the Book of Life, just have been guilty of reading into it what was not there.

So now, to sum up this section of the study. The Old Testament Book of Life, was primarily simply the record or register of those whom God was keeping alive.

To blot out any of these, meant to wipe their names from among the living. In other words, they died.

The New Testament Book of Life has the primary significance of Eternal Life, remembering 2 Tim. 1:10 where we read that "Life and Immortality were brought to light through the Gospel. Therefore the Book of Life of the Old Testament could not be the Lamb's Book of Life which is brought to light only in the New Testament. Those writ in the Lamb's Book of Life will "never die", "never taste of death", "never see death", "never perish". (John 11:26; John 8:51-52; John 10:28.) for the Lamb has abolished death for them (2 Tim. 1:10) and He promises "I will not blot out his name out of the Book of Life, but I will confess his name." (Rev. 3:5; Matt. 10:32). These Scriptures though, give solemn warning of the need of reality, and of not having just a name that they are living, but are really dead. (Rev. 3:1; Matt. 13:47-50.).

NOW WE MUST GIVE SOME CONSIDERATION TO THE MEANING OF HEB. 6:4-6, to understand which one requires to have firmly in mind the people directly addressed, and the purposes of the writer of the Epistle. The Hebrews or Jews addressed had all left the Old Testament system of sacrifices to professedly become Christians.

Some of them were saved, having added to their repentance the essential faith in Christ as the only Saviour, and their High Priest. Others, under persecution, were wavering in taking the final step of a complete committal to Christ, and there was a danger that these would, despite having been once-for-all enlightened as to the claims of the Gospel, turn their backs upon the Alone Saviour and go back to the old, dead way. The writer speaks confidently and with assurance, to those who were actually saved, and makes it clear that Salvation is accompanied by "better things" than the unsaved are warned about in verses 4-6 (See verse 9).

Those who had not truly committed themselves to faith in the Lord Jesus Christ, were without excuse, for they had had a taste of the gift of Salvation and seemed about to accept it; had to some extent been affected by the Word preached to them; had moved along together with the Holy Spirit as He sought to bring them to Christ, and yet they were now undecided about taking the final step of faith. The word "tasted" does not mean acceptance (see Matt. 27:34). They were not saved, or born again.

The Greek word from which the word "partakers" of verse 4 is translated means no more than "to hold along the way with" (Metochos). The writer would have required to use a very different word if he wished to imply that those of his readers who might turn back had ever possessed or been indwelt by the Holy Spirit (Koinonos). He is describing a possible case such as any soul-winner sees all too frequently now-a-days, where a sinner gives some heed to the preaching of the Word, the Holy

Spirit convicting and leading him to repentance (change of mind), and he fully understands what will be his if he accepts Christ. Up to this point he has yielded to the urgings of the Holy Spirit and has moved along toward the point where he must accept or reject Christ.

One step of faith would place him inside the Door of Salvation, but instead of committing himself entirely to Christ, he decides against Him, fails to enter the Door, does despite to the gracious Holy Spirit and sinks back into the old form of life from which he had never been saved. The reason why such a person cannot be renewed unto repentance is that they have hardened their heart against the only Saviour, and built up within themselves a fixed and final state of rejection in spite of being fully aware of the credentials and claims of Christ. It is not that God would not save them, but rather that there is no further claim of Christ which could be presented to them which might again produce repentance. Hebrews 6 does not teach that any true child of God could ever lose his Salvation, and the chapter builds up to show why no believer could ever be lost.

These Jews had "tasted the good Word of God, and the powers of the world (age) to come" which "age to come" was the Millenial Reign. These "signs and wonders, and with miracles" were "at the first" (Heb. 2:3-4) the aorist form of the Greek verbs making plain that they did not continue. They were the credentials of the Messiah (Isa. 35:4-6) and so stated in the answer of our Lord to John the Baptist (Matt. 11:2-6), who had announced that "the Kingdom was at hand" (Matt. 3:1-2). But the King was rejected and crucified, and the setting up of the Kingdom postponed in its visible form. However these credentials will be fully seen and demonstrated in the coming Kingdom age.

The Jews then had the advantage of having tasted these miraculous evidence of Christ's Messiahship but this did not constitute Salvation. Credentials may convince the mind: but only Christ in the heart can save the sinner. The person described in Heb. 6:4-6 would not have Christ in his heart.

If instead of trying to cast doubt upon the Eternal Security of the believer by ignoring the content of Heb. 6:4-6, honest attention would be given to the two sections of the chapter, verses 16-20 it would be obvious **that the purpose of the writer was and is to show the impossibility of a saved sinner ever losing salvation,** for in the first of these sections (16-18) it is seen that GOD'S OATH AND PROMISE GUARANTEES THAT THE BELIEVER'S SALVATION IS RETAINED ETERNALLY. Then in the second (19-20) it is shown that THIS ETERNALLY-RETAINED SALVATION IS MADE POSSIBLE BY THE BELIEVER'S HIGH PRIEST, EVEN JESUS, BEING PRESENT IN THE HEAVENLY HOLY OF HOLIES. Christ is the High Priest; heaven is the Holy of Holies; Christ as our Forerunner has gone before us to enable us,

after Him, and through Him, to enter within the veil. Then what soul-assuring imagery the writer of the Hebrews is led to use. The soul is likened to a ship; the world to the sea; heaven to a harbour. The believer's hope is Christ Who is in heaven (I Tim. 1:1) and this hope is sure and steadfast; sure as to our Salvation, steadfast as to our Anchor. The Promise and the Oath of God are the unbreakable cable which connects the ship to its Anchor. Should an actual ship at anchorage capsize or sink in a storm, it sinks down to its anchor. The true child of God, under the worst conditions could never go down, he too must go to where his Anchor is—in Heaven. One thinks of the aged Christian lady who was nearing her life's end and seemed quite unconscious. One of the loved ones standing around her bed remarked sadly but quietly "She is sinking!" There was an immediate answer from the lips of the dying woman, "How can I sink when I am on the Rock?" A somewhat different figure may be, but it is gloriously certain that if a believer could be said to be sinking it would have to be Upwards to Where his Anchor is.

So we now see that Hebrews chapter six really teaches the Eternal Security of every true believer in the Lord Jesus Christ.

With regard to this passage we may quote from the words of K. S. Wuest, teacher of New Testament Greek at The Moody Bible Institute, with whose exposition of the Hebrews the present writer substantially agrees. He says, "Here is the case of Jews who professed faith in Christ, who going along with the Holy Spirit in His pre-Salvation work, had been brought into the place of repentance, to the very threshold of Salvation. They had made a contract so to speak with the Spirit, willingly being led along by Him. Now, should they refuse the proffered faith and return to Judaism, they would be breaking their contract which they made with the Spirit. These words "falling away" can only refer to the one sin spoken of in this book. It could only be committed in the first century, and by a Jew, or a Gentile proselyte to Judaism, and for the reason that conditions since A.D. 70 have been such as to make impossible the committing of that sin. The Temple at Jerusalem was destroyed on that date. There are no Jewish sacrifices to leave nor to return to.

This was apostacy, a most serious sin. These Jews had been made "partakers," "partners," see Luke 5:7, same Greek word, of the Holy Ghost, going along with Him in His pre-Salvation work. Now, to reject His further ministrations, was a most serious thing from which act there was no recovery." (K. S. Wuest "NUGGETS" p. 21). With this understanding WE CONSIDER HEB. 10. To find any support in verses 26-29 for the denial of the Eternal Security of the believer, it would be at the expense of one of the strongest possible statements on Eternal Security in the Bible, namely verse 14.

"For by one offering He hath perfected forever them that are sanctified."

In this chapter the Holy Spirit writes over the Old Testament system of sacrifices the words "CAN NEVER" (1, 11) and over the New Testament One Perfect Sacrifice the words "FOR EVER" (12, 14).

Actually the positions of those Jews who were saved through faith in Christ and those who were only professors of Christianity who still might turn back are made plain if we consider the four uses of the words "NO MORE" in the chapter.

In verse 18 "Now where remission of these is, there is NO MORE OFFERING FOR SIN."

That is CHRIST'S PART.

In verse 2, "The worshippers once purged should have had NO MORE CONSCIENCE OF SINS."

That is THE BELIEVER'S PART.

In verse 17, "And their sins and iniquities WILL I REMEMBER NO MORE."

That is GOD'S PART.

In verse 26, "For if we sin wilfully after that we have received the knowledge of the Truth, there remaineth NO MORE SACRIFICE FOR SINS."

That is The CHRIST-REJECTOR'S PART.

The saved Hebrews are spoken confidently of in verse 39, and that ends the chapter, "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." The saved have Eternal Security.

There are hardly any Scriptures left which evil doctrinists use or misuse to try to prove the Falling Away error. I have definitely answered those generally brought forward by them, and any others they might advance would also be answered. And having faithfully dealt with the passages misused, or misunderstood by "Falling away" teachers, we have the field all to ourselves, and wonderful Scriptures which emphasise the certainty of the Eternal Security of the true Christian may be considered and rejoiced in as we change to the positive side of the subject. It has been shown clearly

THAT THE FALLING-AWAY-FROM-SALVATION IDEA IS THROUGH IGNORANCE OF GREAT BIBLE TRUTHS; AND THAT SCRIPTURES USED TO SUBSTANTIATE THIS HARMFUL IDEA HAVE BEEN MISUSED, AND FAIL TO DO SO.

SECTION THREE.

There Is Overwhelming Evidence That The Salvation Of The Soul Is A Divine And Everlasting Work

The Eternal Security of the Christian is in no wise conditioned by the degree of faithfulness or unfaithfulness of himself, but upon the faithfulness of God.

Salvation is of the Lord, and is called "Eternal Salvation." (Heb. 5:9). The more the believer dwells upon the Divine interest and "Eternal Purpose" in his having been saved, the more his gratitude increases, and the more clearly he sees that these give the soundest of reasons for the certainty that once a sinner has Salvation, he can never be lost. The believer is

ETERNALLY SECURE BECAUSE OF GOD'S CHOICE.

Every child of God was chosen in Christ before the world began. "According as He hath chosen us in Him (Christ) before the foundation of the world." (Eph. 1:4).

When God made this amazing choice He had perfect foreknowledge both of the fact that hell-deserving sinners would accept Christ, and of every human sin and failure from birth to death. Therefore not one of the sins after the time of conversion takes God by surprise or disappoints Him, though it does grieve Him. To suggest Falling away from Salvation is to infer that God made a wrong choice, but everything He does is perfect. His choice did not allow for any failure in the complete carrying out of His Eternal Purpose, which entailed Salvation from the guilt and penalty of sin, from the power of sin and from the very presence of sin; of making worthless sinners conformed to the image of His Beloved Son, and giving them a place forever among the glorified in Heaven, and that He chose to do all this and viewed it as a completed work of grace long before we were even born, is surely told out in Rom. 8:29-31 "And we know that all things work together for good to them that love God, to

them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified."

So God did not save the sinner to put him on trial or probation, but to make him Christlike and give him a place among the glorified saints in Heaven, all to the praise of the glory of His grace. No human failure could cause this gracious plan to break down, because it was all of Divine grace.

It is to God that the believer owes his Eternal Security, and the Saviour's own statement in John 6:37 "And him that cometh to Me I will in no wise cast out" would not be true if a single believer could be lost after all.

Eternally Secure Because of the Finished Work of Christ on the Cross.

The ground of Eternal Security is the finished work of Christ, that is, His atoning Death. He made a full Atonement and the believer's sins were all accounted for — every one from birth to death. (Isa. 53:6; I Peter 2:24; 3:18; Acts 13:38-39). As the result the believer can, with the Apostle Paul say with complete assurance that for him there is now NO CONDEMNATION (Rom. 8:1) NO ACCUSATION (8:33) and NO SEPARATION from the love of God (8:35,38, 39). One person who is said to have asked a Christian what was his "religious persuasion" received this telling reply, "My persuasion is the same as the Apostle Paul's!" "Oh, and which one is that?" "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus our Lord."

Eternally Secure Because Salvation is by Grace Alone.

Grace is the unmerited favour of God. Salvation does not, in the least degree, depend upon human merits or works. It is not a state which can be **attained to,** but a gift received or **obtained.** Grace is either all grace or is not grace at all. (Rom. 4:3-6) God's Word says "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph. 2:8-9). It is at the point where the sinner deserves nothing but Eternal judgment that he is a suitable subject for Divine mercy and grace. It is Divine mercy which withholds the punishment richly deserved, and Divine grace which freely bestows that which was not deserved—forgiveness and Salvation. No child of God will ever have acceptance or a place in Heaven other than by grace. If any weak Christian fears he might have sinned away

his Salvation, let him be assured that grace has no such limitation. "Where sin did abound, grace did much more abound." (Rom. 5:20) "This is the true grace wherein we stand." (1 Pet. 5:12) And for all eternity the saved sinners will have no other claim than that **they** are in Heaven **by grace alone.** (Eph. 2:7)

Eternally Secure Because Salvation is a Gift (Rom. 6:23)

The saintly M'Cheyne wrote:

"When I stand before the Throne,
Dressed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unsinning heart:
Then, Lord, shall I fully know,
Not till then— how much I owe."
"Chosen not for good in me,
Wakened up from wrath to flee,
Hidden in the Saviour's side,
By the Spirit sanctified:
Teach me Lord on earth to show,
By my love, how much I owe."

The free gift belongs not to the earthly pattern. A donor is influenced by some consideration such as an attractive personality, a brilliant talent, a popular cause, a sense of indebtedness, a display of affection or some other. What God did in giving His Son to die for a world of sinners was the manifestation of the Love unknown in this world till the Saviour came. There was nothing in the sinner which could account for the Gift of God, but the reason for such an amazing Gift is stated in the words of the Son of God in John 3:16 "For God so loved the world that He gave His only-begotten Son. . . . ". The adverb "freely" in Rom. 3:24 "Being justified freely by His grace etc. . . " is, in another place translated "without a cause" (John 15:25). It is also rendered "for nought" in 2 Thes. 3:8. So we may see that what God did for us was not because of any good in us either before Salvation or after Salvation. Let us never forget that the saved now in Heaven were without any cause why they should receive Salvation, equally with those who are in hell, only the former sinners repented toward God and committed themselves to the Lord Jesus Christ, the latter did not do so, and died in their sins.

It is certain God will never take back His great Gift, though there is not one person among the saved of earth who will ever prove to have been worthy of it. For all eternity it will still be utterly **undeserved, and so the redeemed will be There to the praise of the** glory of His grace. What God gives as a gift He does not take back. "The gifts and calling of God are without repentance" (Rom. 11:29) that is, without God repenting or changing His mind.

The believer did not obtain Salvation by works of righteousness, but according to the mercy of God (Titus 3:4-7) but he is saved to do good works (verse 8), and as we see elsewhere in these pages, a person who has no desire at all to do what the Lord wants him to do, has not been truly born again whatever his profession may be (Jas. 2:20-26).

When one has received the Gift of Salvation, Everlasting Life, and the Holy Spirit through Jesus Christ our Lord, he desires not to sin, but to please the One Who has saved him. Saving faith is productive of "works which accompany Salvation" (Heb. 6:9) but let a man examine **himself** in the light of this, for many true Christians have difficulties known to few, and also may have good works not evident to critical eyes.

The fact remains that Salvation is the Gift of God (Eph. 2:8) and He will never take it away from the feeblest believer. "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

Eternally Secure Because the Believer is Born Again or Born From Above. (John 3:3).

He is now a child of God. A natural child cannot reverse the situation by going back the way he came until he be no longer a child of his earthly father. Once he was born he had become a child of his father forever. His father could not end that relationship if he wanted to. No one else could either. Even the son, should he try to give up the relationship, or even deny its existence would still be the child of his father. Similarly a sinner who has been born from above—born of God, will be one of His children, and of His family forever. He may be a disobedient child, but a child still. He may even deny the Lord as Peter did, and need to be restored, but the relationship will be the same as ever. Should he go on in a disobedient way, His Father will chasten him for his good (Heb. 12:5-11) seeking to bring him to repentance, and back into fellowship with Himself. The sinner received complete **judicial** forgiveness when the saving covenant of grace was made with God at the moment of Salvation. Every sin from birth to death was forgiven so far as the penalty was concerned, but now he will need **parental** forgiveness, as a son.

God is not as Judge to him now, He is his Father. Sin in the life of a child of God is to be regarded as a calamity. It could not break off the Divinely-wrought relationship, but it does break off communion and fellowship. The way back into happy communion is shown in 1 John 1:9. So God speaks of Salvation as a birth from above, a birth by Everlasting parentage— God, the Spirit, the Lord Jesus and the Word (1 John 3:9; John 3:6, 1:12; 1 Pet. 1:23) by Whom the Born Again one has Eternal or Everlasting Life. In

the face of all these wonderful truths, it would seem to be making God a liar to say that a Born Again soul could cease to be born after all, (I John 5:10) or that his Father would break all His promises made in His Word, and cast one of His forgiven, justified, robed-in-righteousness children into hell, because he proved just as unworthy of Salvation as God knew he would be when He gave His Son to die for him. No sincere person who believes a Christian may fall away and be lost has ever really thoroughly looked into the subject, or weighed up his God-dishonouring unbelief in the light of God's own Word.

Eternally Secure Because the Full Price Was Paid (I Cor. 6:20; I Pet. 1:18-25).

Rev. 5:9-10 has been called "Heaven's Glory Song," and it will be those redeemed by the precious Blood of Christ who sing "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy Blood out of every kindred, and tongue, and people, and nation." Not one word do they sing or say about retaining Salvation by living holy lives on the earth.

They give the Redeemer all the credit, for He paid in full the price of their redemption.

To be "redeemed unto God" means to be bought back, and brought back to God, to be His forever, and to do this it cost the Saviour His precious life and all that He suffered upon the Cross. Before He dismissed His spirit He cried with a loud voice "It is finished." One of the many wonderful things meant in that victorious cry was that payment had been fully made. Now the moment a repentant sinner receives the Lord Jesus Christ as his Redeemer and Saviour, all the benefits of redemption become his and he from that very moment is as sure of Heaven as if he were There. Many saved and grateful souls here on earth mean every word when they sing or express their worship of the Risen Lord in such words as

"O LORD we adore Thee, for Thou art the slain One
That livest forever, enthroned in Heaven!
O LORD we adore Thee, for Thou hast redeemed us
Our title to Glory we read in Thy blood!"

How wonderful to know that when we were "children of disobedience," "by nature the children of wrath," alienated and enemies in mind by wicked works, "God loved us with an Everlasting love and provided redemption at infinite cost, and has made redeemed sinners His children! Now since He loved them when His enemies, and saved them at such tremendous cost from going down to hell, is it likely that after they have become His children He will after all cast them into hell? That is what the Falling-away doctrine amounts to. The

reader will have no hesitation in saying that such an illogical idea is preposterous. The believer who knows that he was redeemed by the Blood of Christ, saved by grace, and had "nothing to pay" will have no room in his brain and heart for such a monstrous Christ-dishonouring error.

He rejoices at what the "God of all grace" has done for him. Redeemed by the Blood of Christ, he is Eternally Secure!

Eternally Secure Because He is in Christ (2 Cor. 5:17).

In Christ he is said to be a new creature (or new creation)

He has perfect acceptance with God, **in Christ, "the Beloved."** (Eph. 1:6) and since Christ is God's eternal Son, that acceptance will continue eternally.

Nothing can alter this (Col. 3:3) His "life is hid with Christ in God."

Therefore he must be as eternally secure as the Christ of God is.

Eternally Secure Because of the Present Unfinished Work of the Lord Jesus Christ. (Heb. 2:17, 18; 4:15, 16; 6:18-20).

As the Great High Priest He is upholding the believer all the way from the Cross to the Glory. He continually makes intercession for him in the Presence of God. "But this Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. 7:24-25). "And if any man sin (a believer that is) we have an advocate with the Father, Jesus Christ the Righteous." (1 John 2:1). And so between His valid intercession and His ever-successful advocacy the believer is being saved from the power of sin daily. As we read in Rom. 5:10 "For if when we were enemies, we were reconciled to God by the Death of His Son, much more, being reconciled, we shall be saved by His life." That is, His life in resurrection. It will be quite in order to ask could a Christian be guilty of any sin which would be stronger than the present ministry of the Lord Jesus Christ?

He is praying for the believers continually and it is certain that His prayer will always prevail, and "He is able to save to the uttermost." **No believer then will ever be lost!**

Eternally Secure Because Indwelt by the Holy Spirit (1 Cor. 6:19-20).

The Lord Jesus promised in John 14:16-17 "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of Truth etc."

The promise was made with absolute certainty of fulfilment—"I

will pray . . . He shall give . . " And the Holy Spirit came. "With you forever." Then how ever could a believer be lost? Would the Holy Spirit within him be lost too?

Someone might mention that the Spirit of the Lord left King Saul, but prior to Pentecost He never remained permanently except upon the Son of God. He came upon different persons to enable or empower them for certain work, and He was just as likely to leave them. The Old Testament way in which He came at times upon only some, ceased when He was shed forth from the Risen Lord on the Day of Pentecost.

From that time every believer had the Holy Spirit both **with** and **in** him (John 14:17) and the believer was **Sealed** with the Spirit within him, had the Anointing of the Spirit within him, and the same Indwelling Spirit was the Lord's earnest or pledge of his eternal inheritance (Eph. 4:30; 2 Cor. 1:20-22). There is not one case in the New Testament of the Holy Spirit leaving a believer after Pentecost. The promise to the disciples was that the Comforter, the Spirit of Truth, would abide with them forever. So again we see how impossible it is that the feeblest believer could be lost after all.

Eternally Secure Because the Believer is a Necessary Member of the Body of Christ.

The totality of saved ones between Pentecost and the Second Coming of Christ for His Own, is that Body. The Head, Christ Himself, is already in Heaven, and almost certainly the majority of the members is There also. Soon all will be. Meanwhile the Body has been formed by the Baptism of the Holy Spirit. "For by one Spirit were we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and were all made to drink of one Spirit." (1 Cor. 12:13 Rev. Ver. 1881) Each believer is put in his place in that Body by the personal agency of the Holy Spirit, and is necessary to the Body with its members and the Head. The weakest, feeblest Christian is necessary we are told in verse 22 "Much more those members of the Body, which seem to be more feeble, are necessary . . . " Without referring to all that means, we will be right in viewing each member as a necessary part of the Body of which the Risen Lord Jesus Christ is the Head. The formation of it is a Divine work not any part of which could fail. The Head will have all His members in Heaven and surely a body which had some of its members missing would not be a glorifying spectacle, or a perfect display of the grace and power of God. Thank God it is true that "Nothing can the ransomed sever, nought divide them from the Lord."

In another figure however we are told that the Body is the Church (Col. 1:18) and that the Son of God plans and purposes that all the members are to be presented in Heaven "unblameable and unreproveable in His sight." (verse 22) The Church is also to be

presented as a glorious Church (Eph. 5:25-27). There are other figures used every one giving weight to the glorious truth that no person who has ever possessed Salvation will be missing from the glorified redeemed company in the "Land that is fairer than Day." The inspired words of Jude verses 24, 25 Rev. Ver. 1881, are both assuring and thrilling, "Now unto Him that is able to guard you from stumbling, and to set you before the Presence of His Glory without blemish in exceeding joy, to the Only God our Saviour, through Jesus Christ our Lord, be Glory, Majesty, Dominion and Power, before all time, and now, and for evermore. Amen."

Eternally Secure Because Perfected Forever, Having Been Set Apart For God.

In Heb. 10:10 Rev. Ver. we read, "By the which Will we have been sanctified through the offering of the body of Jesus Christ **once for all."** To be **sanctified** is to be **set apart,** and the very moment a sinner is saved, he is set apart for God, sanctified through the death of Christ. And that is not all, for we go on to learn the full consequence of this in verse 14. "For by one offering He hath perfected forever them that are sanctified." The word "perfected" does not here mean sinlessness or some state of moral excellence, but rather a having been brought into the ideal position in relation to God. Wonderful love and grace that could has brought every believer there, but oh, the joy and assurance given to the humblest, weakest believer in the adverb "forever." Dear reader, this word means "for all time to come; to eternity; through endless ages." The feeblest Christian then is "perfected forever!"

Eternally Secure Because The Bible, Which is the Word of God, Definitely Teaches It.

At least 46 verses speak of Eternal Life as the present possession of the believer In many instances the possession of Eternal Life (i.e. the Life of God) is stated as the alternative to death and hell, while in some cases it is in contrast with the soul-craving of unsatisfied, unsaved sinners, but the concept always is of the believer possessing the better alternative and possessing it everlastingly. Take as an instance John 4:13-14 "Every one that drinketh of this water (of Jacob's well) shall thirst again: but whosoever drinketh of the water that I shall give him shall **in no wise thirst forever."** (Newberry).

Eternal Life is the life of God which He gives to every one of His children at the moment of the New Birth. It is both Life of Eternal quality, and of Everlasting duration. It is not a treasure in the hand which might be given up or thrown away, it has been born in the soul and is living there unto all eternity.

Some of the statements proving Eternal Security are seemingly

so simple that they are passed over too lightly. One of these is John 6:39 "This is the Father's Will which hath sent Me, that of **all which He hath given Me I should lose nothing."**

Quite clearly then our Lord declares that not one who has ever belonged to Him will He lose, and if it could be possible that He did lose one He would have failed to do the Will of God the Father. That certaintly could never be.

Very many have been convinced of their Eternal Security through the words of the Good Shepherd in John 10:28-29 "And I give unto them Eternal Life; and they shall in no wise ever perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." (Scofield) This is surely double Eternal Security! A jeweller may put a valuable jewel in his safe, then push the safe into his strong-room to make doubly sure of its security. The jewel in the safe and the safe in the strong-room is a good illustration of what the Saviour meant. Of course He did not refer to His physical hand for no sheep could be in that. He used His hand as the figure of possession. He was the Good Shepherd Who did lay down His life for the sheep and perhaps we may follow His hand figure and realize that the reason the feeblest believer cannot be plucked out of His hand is because the nail-mark cannot be plucked out either. His power and right of possession is that He laid down His life for us, and because no man can undo that sacrificial work, we are His forever who have committed ourselves to Him. We are Eternally Secure. Then He associates **supreme power** with His Father's hand, not the mark of a nail, for the Omnipotent God is fully identified with the saving, keeping care of the Good Shepherd Who died for us and rose again. The Father's Omnipotence is the strongroom. "Your life is hid with Christ in God." (Col. 3:3) Doubly secure indeed!

However Satan sends some enemy along to sow a seed of doubt even here, by the quibble "but it doesn't say you cannot take yourself out of His hand!" Of course the quibbler has ignored the earlier words "they shall in no wise ever perish." These words completely rule out such a possibility as Satan evilly hints at. What a ridiculous and miserable idea! Would a puny man be able to pluck himself out of the power of Omnipotence? God says "I the LORD Thy God will hold thy right hand" and again "I will uphold thee with the right hand of My righteousness." (Isa. 41:10-13).

And as if to arm the believer against this Satanic quibble the Word of this Omnipotent God says "I will never leave thee, nor forsake thee." (Heb. 13:5) and the full strength and content of this unqualified committal of Himself to the Eternal Security of the believer is only seen in the total meaning of the Greek text. It is, "I will not, I will not cease to uphold or sustain thee: I will not, I will not, I will

not forsake thee." (from K. S. Wuest). Every Scripture which teaches Eternal Security also shows it to be a Divine work. The believer could no more keep himself eternally than he could have saved himself. His Eternal Security is of God!

TWO THINGS WHICH GOD SAYS HE CANNOT DO.

He "cannot lie" (Titus 1:2) "He cannot deny Himself" (Tim. 2:13). The fact that He cannot do these is not an admission of impotency, but a statement of what is consistent with His character. We have seen that each and every one of Twelve Doctrinal Aspects of the Glorious Gospel of the Grace of God bears definite and adequate witness to the Eternal Security of every true believer, and now we should be able to further rejoice in knowing that the very character of our God stands solidly behind the overwhelming evidence of this fundamental Bible Doctrine, for the Bible is His Word, and He "cannot lie" and "cannot deny Himself". The believer's crowning guarantee is the character of God, and as to that there is no question, but there is urgent need to look into the matter of our own insincerity and to make sure we are not mere professors of Christianity. It is certain from what our Lord warned, that there are many religious persons who are lacking in the one thing necessary to make them ready to meet the Lord at His Return (Matt. 25:1-12). If we have not really received Christ Jesus into our heart and life as Saviour and Lord (Rev. 3:20) we have neither Salvation nor Eternal Security, but Eternal perdition and damnation.

If we have indeed received the Lord Jesus Christ there will inevitably be some works "which accompany Salvation" (Heb. 6:9), and the degree in which this is so will be according to the amount of fellowship we have with the Lord in His Word. The heart and life of a Born Again, Eternally-secure person, should abound in joy and gratitude to God our Saviour, the Lord Jesus Christ, to Whom we are eternally indebted.

When this is the case the Love of the Indwelling Christ urges the believer to reach out to the perishing with the Gospel, and to "do good to all men, especially to them that are of the household of faith." (Gal. 6:10).

May we have a holy determination to spend enough time gazing upon Christ in the Scriptures to let the Spirit of God change us into His image. And enough time dwelling beneath the Cross to let Him melt our heart down till we can say with reality "Love so amazing, so divine, **shall have** my soul, my life, my all." This is God's purpose for those He has saved Eternally. It is not the way **to** Eternal Security, but it should be the result. The weakest believer, and the youngest babe in Christ can truly sing with dear Isaac Watts:

"Jesus my Lord I know His Name—
His Name is all my trust,
Nor will He put my soul to shame,
Nor let my hope be lost.

Sure as His Throne His promise stands,
And he can well secure
What I've committed to His hands,
Till the decisive hour.

Then will He own my worthless name
Before His Father's face:
And in the New Jerusalem
Appoint my soul a place."

So now, dear reader, having sought to deal fairly, faithfully and inoffensively, with this wonderful theme of the Eternal Security of the believer, and having shown that: THE FALLING-AWAY-FROM-SALVATION IDEA SHOWS IGNORANCE OF GREAT BIBLE TRUTHS; THAT SCRIPTURES HAVE TO BE MIS-USED TO MAKE THIS EVIL TEACHING SEEM RIGHT! and THAT THERE IS OVERWHELMING BIBLE EVIDENCE THAT THE SALVATION OF THE SOUL IS A DIVINE AND EVERLASTING WORK, I am sure that if you are a true believer you will give heartfelt praise to God for His matchless grace. And if you have not yet received Christ, though you believe He died for you and rose again, you could bow in humble prayer telling Him you receive Him just now (John 1:12; Rom 6:23).

May God graciously deign to add His blessing to this endeavour to strengthen His children, and glorify His Name.

ENOCH COPPIN,

NEW ZEALAND.

Why Be a Joyless Doubter of God and His Word?

1. Not one person is shown in the Bible to have had Salvation and lost it;

2. Not one person is shown to have been Born Again and ceased to be a child of God;

3. Not one believer is said to have had Everlasting Life taken from him;

4. Not one person is said to have received Justification and had it withdrawn;

5. Not one of the Lord's sheep is said to have been lost after He found it;

6. Not one of the lost-found sheep is said to have failed to have reached HOME;

7. Not one of the names in the Lamb's Book ever said to have been removed;

8. Not one soul is ever said to have been plucked from the Hand of Christ;

9. Not one soul is ever said to have been plucked from the Father's Hand;

10. Not one of Christ's members was ever said to fall off His body;

11. Not one saved person is ever said to have become unsaved;

12. Not one who has been clothed with the robe of God's righteousness is ever said to have been unrobed.

THEREFORE WE SEE PLAINLY THAT THERE IS NOT A VESTIGE OF TRUTH IN THE EVIL TEACHING THAT A SAVED SOUL CAN EVER BE LOST. HE IS SAVED FOR ALL ETERNITY!

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